HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.

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ANTI-SLAVERY.

Letter from England.

Our readers are aware that Messrs. Keep and Dawes went to England in May last, as agents of the Oberlin Institute, which was recommended to the patronage of British philanthropists by many friends here, particularly for the liberality of its provisions for the education of young men of color. The long and interesting letter below gives us the account of their safe arrival, and incipient proceedings on their mission, with sundry articles of intelligence, that will be read with much pleasure.—*Zion's Watch.*

LONDON, July 6, 1839.

Dear Brother—Permit us, through your paper, to inform our friends that we safely reached this wonderful city, on the 13th of June, and in good health. The incidents of the voyage, though full of interest and instruction to *us*, we will omit, with the remark that God speaks with great power and sweetness upon the ocean; and that those who hear him there should be excited to stronger feelings for the welfare of the sailor, and a deeper solicitude for the ignorant, and the poor, and the oppressed, and the unholy of our race. We regret to say that we found in our ship's company, no warm advocate for the rights of the slave: although a British officer, from Jamaica, and his accomplished lady, were correct on this point in theory. How little genuine fellow-feeling among men! How limited the extent to which the wants and the sufferings of the poor, the oppressed, and even of the wealthy are known; and when known, but comparatively a very few regard them as the wants and the woes of a brother. How blessed that gospel which has power to restore to the heart of man, steeled by selfishness, and perverted by sin, the sympathies of pure benevolence. And, how cheering the fact, that we, dear brother, are permitted to live in a period, when these sympathies flow more freely, and more effectively than at any previous time, even though it may seem to some, that the developments of depravity more than keep pace with those of benevolence.

Our ship reached Portsmouth in twenty days from New-York. We have yet made but few acquaintances, nor allowed ourselves to visit the great sights of this sightful metropolis. Our errand demands our attention, and absorbs our thoughts. We have been very kindly received, and find a sweet support in resting upon the arm of the Lord, to support and guide us for the future, and in the assurance that, while laboring, with an honest heart for the oppressed, we are identified with Christ.

Among the first of our acquaintances in London we are permitted to reckon GEORGE THOMPSON, a beloved brother, well known in both countries as the unblenching enemy of SLAVERY in every form and in every clime: and the fearless, eloquent, conquering advocate of the colored man's rights. He received us, and our object, as a pure, warm-hearted philanthropist, as a christian, and a brother: and we were at once at home, by the side of an able counsellor, and in the very heart of the most cheering sympathies. And is this the man who, when recently in the United States, was maltreated, published as an incendiary, hooted at as a spy—denied the accommodations at a public house in New-York, which money will always purchase, even for a knave—and, in fact, driven from the country, because he had the honesty, and the moral courage to tell us the truth—although he uttered but the truth, in speaking of our sins? Would that the fact need not be found to blot any page in our country's history. But there it must be found. For, by reason of his splendid and effective efforts in behalf of his afflicted brethren, *George Thompson* has become the common property of the world, and wherever, and whenever, either his name or his deeds are rehearsed, then and there too, must and will be told the astounding outrage inflicted upon him, in the United States, under the noonday light of the nineteenth century, and in a republic, but scourged and cursed and in danger of deathless blight, by its bloody and relentless system of slavery.

Soon after our arrival we were invited to attend a meeting of the committee of the British and Foreign Anti-Slavery Society, convened to prepare a circular to call a convention of nations, to be holden in London, for the discussion of the slave question. To the question, how will our American friends feel on this subject, we gave our unidoubt not that you will be prepared to come up to this meeting well prepared to take part in its momentous discussions.

No citizen of the United States who has not mingled with English society, can know and feel the just scorn and reproach, which the atrocious system of buying and selling, and whipping, and hunting, and branding, fathers, mothers, and children, has brought upon our nation. The anomaly, almost inexplicably revolting, that slavery should make its strongest hold on earth, and practice its deepest wrongs, its most vile encroachments in a christian republic, and even among people on whom, as a whole, the principles of christianity, the point of slavery, alone excepted, have a more powerful and happy influence, than upon any other nation, should produce deep searchings of heart, in all the churches. We were not surprised, though grieved, that there should be any just occasion for it, to hear, as we did this morning, from the discerning wife of a Methodist minister, the remark—"The religion of the American churches must be very low:—how can your members be pious, while they uphold a system of such accumulating atrocities as your slave-system?" The ministers and churches in America, who hold a brother as property, or tolerate the practice, or even apologize for it, should know that, in view of all christendom, they stand as culprits at the bar of humanity, and of christian truth, however skillfully they may weave over their eyesight the web of sophistry, or of self-interest. The time has come when the friends of human rights will speak out, on this subject, and speak boldly,—nor delay to tell America, that she holds on to her slave-system at a fearful expense; and to tell even her statesmen and orators, as well as her divines, that their republicanism is very questionable indeed so long as, in all their rhetorical gestures, the blood of the slave drops from their fingers,—and around all their pulpits and communion-tables, the tears and cries, and groans of the slave accumulate. Would that we could cast full upon the vision of our senate, at its next session, the searching significance of the question, often put to us already, respecting our distinguished countryman, now in London, and whom we all delight to honor, "Is Daniel Webster an abolitionist? How does he stand upon the slave-question?" Brother, can you blame us, when we assure you that our hearts are deeply pained at the question—"*How does Daniel Webster stand upon the slave-question?*" There is scarcely a subject in the Turkish empire, or a schoolboy in all Greece, that does not know how this great man stands on the subject of constitutional liberty:—and his skill and power in debate, have placed the eloquence and statesmanship of the American senate, boldly in the ascendant, in the eyes of all nations. And we are informed that he is treated with disrespect in this metropolis of great men, and great devisings. And yet who among them all can tell how this republican senator stands on the slave-question? Were we asked the question on the floor of parliament, we would weepingly hold up the fact that, when senator Preston, on the floor of the senate-chamber, vehemently declared that, "if an abolitionist should come into South Carolina, if they could catch him they would hang him," not a syllable of rebuke for the offence, proceeded, at any period of the session, from the lips of Webster, although in the profane declaration the senator from the south sported with the rights guaranteed by the constitution to every American citizen, and attempted to crush under his iron heel the very soul of liberty.

To-day, July 6, 1839, has been signalized by another organization in favor of liberty—another incipient measure in behalf of oppressed humanity—another opening in Divine Providence, through which light and salvation shall assuredly flow to many millions, and through which, even, will pass an influence that will beat powerfully upon the bastile of slavery in the United States, and knock at the door, and feel in the pocket of every slaveholder there. To-day, in this city, where benevolent associations meet us in very frequent and splendid munificence, has been formed "A British India Society, for bettering the condition of our fellow-subjects in British India." We have just returned from the meeting, at which we were exceedingly interested.

For centuries the people in Great Britain have been gaining in their struggles against arbitrary power. It cost twenty years' labor to abolish the slave trade. In another effort she came out in the mighty achievement of West India emancipation. And now she starts upon another race, in the noble purpose that the wrongs practised in her East India possessions shall be redressed, and the millions there ground to the dust under oppression, be restored to liberty. The discussion has begun. The press will diffuse the light—and on, onward shall the reformation roll. So true it is, that the free discussion of the doctrine of human rights, on one point, does but prepare the way for further investigations, and new developments. And unless free discussion be *smothered*, this lost world of ours will hasten to the full realization of all the bible promises, and the conviction become universal, in the standing out of the fact, that in the *gospel* is found a remedy for all the ills of life.

Lord Brougham, O'Connell, and George Thompson addressed the crowded assembly. At 1 o'clock, P. M., his lordship took the chair, amidst the joyous roar and deafening plaudits of the people. He gave an extended apology for not being able, in the opening speech expected from him, to do justice to the subject or to his own feelings; for he had been engaged the whole of the night in a debate in the House of Lords, and did not retire for sleep till four o'clock in the morning. In the early part of his speech, a tremendous clapping, and *roar*, and stamping, after the *English* method in such cases, commenced. But we neither saw nor heard any thing, in or from his lordship, at *that* instant that was *moving*. The *moving* cause, at that particular point, was near the *door* of the spacious hall. O'Connell had entered. And the undulatory plaudits swelled and rolled till he had reached the platform, and bowed and bowed again, and took his seat on the left of his lordship, who instantly resumed his speech at the very semicolon at which he had been broken off, by what, to us, seemed a very unceremonious interruption.

British India is an empire of more than 150 millions who are wholly under *British* sway. "They are at present governed by a company with certain specified, limited and chartered rights." Under the oppressive requisitions of this government the people have suffered incalculably. "When the English got there, there went out a decree that all India should be taxed. The Hindoos knew how to tax and took a sixth—the Mohomedans knew better and took a fourth—the English knew best and *took all*, and would have taken more than all, but they knew not how. That is, they demanded more than the land would yield, more than the grain, put into Sicca rupees, would pay. The people are now the victims of the collector, and they may be put into the stocks, or driven from the soil, as unworthy tenants of the land on which they were born." As the legitimate result of these governmental exactions, not from the sterility of the soil, for the earth there, even when "furrowed by a wooden plough, and the seed scattered with a careless hand, yields *three* crops a year," the most desolating famines very frequently occur. They have become *more* frequent under the hand of *British*, nominally a *Christian* power, than under the Mahomedan and the Hindoo governments! Under the sceptre of a CHRISTIAN queen, and the broad panoply of a nation in which christian institutions accumulate, more than 500,000 have, in a single year, died from starvation, although the daily sustenance of an individual costs but three farthings.

This state of things has at length aroused inquiry. The eloquent tongue and the untiring hand of George Thompson, have brought this subject before the British public, sustained by the most ample testimony. Deep feeling has been produced. A powerful and extended influence secured, and the bow of promise to the suffering, crushed millions of India, *now* just radiant in a low point of the horizon, must assuredly, at the day which *hastens on* its approach, spread its broad arch, in all the brilliancy of *hope realized*, over the whole territory of British India. We were happy to be present at the the organization of a society, with such an object in view. We can never express, upon paper, our emotions under the thrilling associations which clustered around us, as we looked over the scene. The present meeting, as the result of previous discussions upon the question of human rights: as the legitimate off-spring of benevolent effort bearing upon other points: as the blessed fruits of investigations, and truth-telling disclosures upon the slave question: a new society springing into being, as a younger sister indeed, in the train; but preparing to lead millions out from vassalage, and in the commencement of her measures to act *indirectly*, but in the progress *directly*, and with certain effect, and a mighty power upon slavery in America; and to impart a fresh and a blessed impulse to that glorious moral revolution, which neither sleeps nor rests till all wrong is redressed.

Why are Christians so tardy in their cooperations? Why should the man of prayer—why should the minister of Jesus Christ ever neglect to be in the very front rank in measures to releave the poor, and to defend the rights of an oppressed brother? Oh, how long, "Lord, how long" ere the churches in the United States will stand out before the nations, with their hands *washed clean* from all participation in the wrongs heaped upon an enslaved and crushed brother?

Lord Brougham, in his speech, spread the whole subject before the assembly. Other speakers touched upon different parts of it. Daniel O'Connell and George Thompson lent their extaordinary powers to enlighten, to embellish, and to impress; while the delighted auditory very frequently gave them the liberty to take breath, by their deafening plaudits. The particulars of the meeting, in a London paper, will accompany this, and we need not go into detail. O'Connell is a Catholic. On this occasion he spoke in the subdued, but noble spirit of genuine philanthropy. "Justice to India. The suffering oppressed millions of India are *my clients*;"—and his advocacy had for its object the opening wide the effectual door for the spread and triumphs of Christianity among them. How noble, dignified, kind, and imposing the position, the Irish Orator occupied in this advocacy. We could, and we did pray for him. And Christians, every where should more fervently pray for those men of "gifted minds," who are sure to bear immense sway in all governmental transactions.

While the beloved Thompson was speaking, and who is the main-spring in this concern, and whose argument and eloquence were all sweetened and *painted* by a tender spirit, and whose views were chastened and elevated by the distinct bearing of this movement upon the Kingdom of Christ on earth, our tears flowed *freely* at the painful and humiliating fact, that this same brother, when in the Unites States, was loaded with abuse, because, in a Republic, and in the midst of churches, and before a Christian people, he pleaded for a brother in bonds, and sustained boldly the principles of civil liberty. Our country and our countrymen were *strongly*, though in a gentlemanly and Christian manner, *rebuked* in this meeting; and we believe that the eight or ten of us on the platform, from the United Srates, felt the rebuke to be well timed, while we were put to the blush that it should be needed.

The Philanthropists in this country, now feel that their *direct* efforts in the cause of *Negro Emancipation*, are no longer demanded. But their labors for the abolition of oppression, in other forms and aspects in the British dominions, they will feel a growing interest in the speedy and universal triumph of genuine abolition principles. They acknowledge their duty to India, and that there too the bonds of oppression should be broken. And they also perceive that in the success of their efforts for India, they unavoidably strike very hard, if they do not give the death blow to slavery in the United States. In the yearnings of their benevolence for India, they select the channal through which they can, under present circumstances, the most effectually operate for the benefit of the world. Nor is it fanaticism or misanthropy in them to declare, that slaveholders in the United States may be "starved from their course when the *free* labor of the 100,000,000 of India shall compete with the *uncompensated* labor of the 2,000,000 in valey of the Mississippi, and on the plains of Carolina,—when the Bombay cotton—when the indigenous cotton of India shall, in the Liverpool market, *undersell theirs*. Then, shall political economy constrain them to do that which justice and religion ask in vain at their hands to-day." Let the eye of liberty be sleepless; the reward is certain, and it shall be glorious.

This movement for India, coming up as the *fruit* of their successful warfare against the slave trade, and against slavery in the West Indies, cannot so divert the current of feeling to a new channel, as to prevent, or even hinde the entire completion of the work in the Islands; or dry up, or even diminish their sympathies for their struggling transatlantic brethren. No. British feeling on negro slavery and negro emancipation is strong. British sympathy flows quick and deep, for the imbruted colored man in the United States, and for those who freely expend their love, and money, and energies for his deliverance. At the meeting for India to-day, and in the full tide which flowed out for the redress of her wrongs, even the mentioning of American slavery produced the cry, hear, hear: and at the presentation of the guilt of the United States for tolerating it, and of the prospect of its total ovethrow there, the assembly poured forth their strong hearty acclamation.

This movement for India is the commencement of a gigantic moral enterprise. Its results, if successful, outrun all calculation, even when regarded only as the saving of human life, and the increase of human happiness there: but especially when you append the influence which must be produced upon the general cause of benevolence. It should receive the co-operation of every philanthropist. The dear brethren here who have commenced it, we doubt not, will receive the hearty sanction of their American brethren, and who in return for British sympathy, as also for the merited rebuke of the slaveholders, and the time-serving course of his apologist, will send back a response which shall cheer them in their labor of love. We will look for its speedy arrival, rejoicing, meanwhile, that the friends of Human Rights, on both continents, may hasten on the accomplishment of their glorious object by their mutual prayers, remonstrances and appeals.

"Slavery as it is" is received and read here with great interest. The developement of facts produces the greatest astonishment, and is waking up a fresh and mighty indignation against American slavery. Many are saying that now we have proof that O'Connell and others have not laid their charges against the slave-breeders and slaveholders of America too high.

We do not forget that the day for your National Convention is at hand. Our interest in all your movements is increased by our residence in a foreign land. And while we pray for blessins to descend upon this Realm, and rejoice in all its privileges, advantages and improvements, we pray no less fervently for the rising country of our birth; and especially that the Spirit of the Lord Jesus Christ may pervade the churches, and be uniformly prominent in all your anti-slavery movements.

J. KEEP.
WM. DAWES.

From Zion's Watchman.

"I Am an Abolitionist--but--"

"*I am an anti-slavery man, but—cannot go all the measures of modern abolitionists.*"

The above is an extract from the professed creed of probably three-fourths of all the anti-abolitionists of the north. The number who will appeal to God's revealed word, for proof, in favor of American slavery, is at present small, and the number who still attempt to maintain that ground, reminds us of the defeated king of Sodom and Gomorrah, in the slime pits of Siddim's Vale. The objections, at present, then, are not so much against the principles, as the odious measures of abolitionists. That there have been some among the abolitionists, who, in their zeal, have adopted measures which are somewhat objectionable, we do not pretend to deny: but, we ask, what cause is there under heaven, but some of its advocates have adopted objectionable measures? We all know that even among the professed friends of Christ's religion, there are some who have adopted wrong measures, but yet, we, who are christians in principle, do not think that a sufficient reason, why we should give our influence and support to infidelity. But what are those measures which are so repulsive as to cause our anti-abolition friends to stand aloof, and give their influence against what they consider true and correct principles?

First, "Abolitionists represent all slaveholders as sinners against God, and in the road to hell."—That abolitionists say that all slaveholding, to say the least of it, is keeping back by fraud, the hire of those who have reaped down the fields; and of course, sinful in the sight of God, we do not deny: but whether all slaveholders are in the road to hell or not, is a question we do not pretend to decide. How much allowance God may make for their early impressions, and their present prepossessed views, and strong prejudices, in favor of their "divine institution," is what we are not able to determine. No temperance man has any hesitation in saying, rum-selling, and rum-drinking are acts of sin against God: yet, no one will say, that all who sell, or drink rum, are necessarily in the road to hell.—The last clause, then, of the above objection is an "anti-abolitionist" mistake.

Another objection is, "Slaveholders are represented as being ignorant." We do not object to the charge; but ask, how can they be otherwise? We do not accuse them of being ignorant about every thing; but simply the sin of slavery. We admit they have more to do with slavery than we have, and that is the prominent reason why they are ignorant of its true character. We do not go to the highway robber and hear him tell how genteelly he has taken his neighbor's purse, and how well he has used those from whom he has taken the last dollar, in order to know whether it is a sin to steal. Who would think of going to the "gateway of hell" to inquire about the sin of licentiousness? as soon as to our southern prison house, to inquire about the sin of slavery? It is natural for man to reject the light, when he knows it will prove his guilt. No man would expose his diseased eyes to the direct rays of the sun, when he knew it will prove their ruin: and what slaveholder will open his mind to receive plain, logical arguments against the sin of slavery, when he knows by so doing, a thorn will pierce his already troubled breast: or he be compelled to let the oppressed go free, by breaking off every yoke from his human beasts of burden, and making men and women of his goods and chattels. Ignorance is the only plea we can make for our southern brethren: take this from us and you deprive us of the last and only apology we have for slaveholders.

H. DUNN.

North Ferrisburgh, Vt.

John Scoble, of England.

We are happy to announce to our readers the arrival in our country of this distinguished philanthropist. He landed in New Haven from Porto Rico, last week. We have been favored with a brief interview with him on the eve of our departure for Albany.—He confirmed our previous impressions of the favorable working of emancipation in the British Colonies. It will be recollected that this gentleman, in company with Capt Stuart, has been for the last six months engaged in visiting most of the British islands and colonies. He has but recently recovered from a violent attack of the yellow fever in Demerara. His excellent colleague is daily expected.

We understand brother Scoble addressed a number of the citizens of New Haven on the evening of Friday last, on the subject of West India Emancipation, Judge Daggett, and Rev. Leonard Bacon were present, and expressed themselves highly gratified by the accounts of the peaceable, industrious and orderly conduct of the emancipated class.—On motion of Prof. Silliman, seconded by Judge Daggett, a vote of thanks to Mr. Scoble for his address was unanimosly passed.—*Eman.*

From the Pennsylvania Freeman.

How a "Chattel" Reasons.

Not long since, we happened, in our wanderings, to fall in with one of those fugitive "chattels" who sometimes "pursue happiness" contrary to the wishes of their masters. He had an air of independence about him, as well as a seeming sense of man's moral dignity, that would lead an observer to suppose that something of the rebel principle lurked in his feelings. "I have," said he, "worn irons upon these hands," raising them before us and putting on a look that spoke a determined heart. "But mark," continued he in a stern voice, "no man fastens them again, unless I am guilty of some other crime than color and the love of freedom! Why should *my* limbs be chained more than *yours*? Did not the same Father create us both and give us life and liberty alike?" he added, speaking to one who stood by. And here he repeated with a good deal of effect the following lines of Robert Burns, which some friend had taught him, as he was unable to read himself.

"If I'm designed yon lordling's *slave*,
By *nature's law* designed,
Why was an *independent* wish
E'er planted in my mind?"

A young lady who was present, asked him how much he would be worth to his old master provided he should be carried back. "Why, said he, I should bring about fifteen hundred dollars." And, continued the lady, would you not be willing to return to slavery, if your master would let *you* have all the money? "No," exclaimed he instantly, "not for *twenty* hundred dollars! You know my *mind* wouldn't be free—I should think all the time that I was a *slave*; money would not buy *happy thoughts*."

We could but bid him, "onward!" as he turned joyfully upon his heel and fixing his eye upon the polar star.

Quite Probable.—The Louisville Journal expresses its apprehension that the Ohio fugitive law will not be found inoperate so favorably for Kentucky as was hoped. A very reasonable apprehension, in view of the fact that more fugitive slaves have been assisted through Ohio this year, than during any previous season. Abolitionists we perceive, are more emphatically taking the position that duty requires of them to assist the fugitive fleeing from oppression, whether wicked and servile legislators say yes or no to the proposition. He who assists in reenslaving a human being, once escaped from unjust bondage, is not a whit less criminal than the original kidnapper who plunders Africa of her hapless children, and sells the victims of his avarice to the highest bidder in the slave-markets of the south.—*Christian Witness*

HERALD OF FREEDOM.

CONCORD: AUGUST 10, 1839.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity—namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.—CONSTITUTION OF VIRGINIA.

British Philanthropy.

We have just got a number of the London Sun, under date of July 8, via. the steamer British Queen, recently arrived in our waters, and queen of all that modern enterprise and daring have yet got afloat. Near a page and a half (more reading than the whole of a paper much bigger than ours) is covered with an account of an immense public meeting, held Saturday, the 6th of July, at London, for the formation of the British India Society, for the relief of about 120,000,000 British subjects, in the distant east, from the oppressions of colonial government. HENRY BROUGHAM in the chair.

On the platform were several Asiatic princes and great men, who had come to England in behalf of their people,) as Franklin went for us before the revolution,) Dr. Skinner and some other respectable men from the United States, O'Connell, and a "fugitive from justice," our mob may remember, of the name of GEORGE THOMPSON, with a great many leading members of parliament, and distinguished English clergymen.

Lord Brougham opened the meeting in a speech of great length and vast ability, revealing the oppressions and sufferings of his fellow-men of India—wrongs to which he summoned the earnest attention of those who *alone* could right them, the *people of England*. Toward the close of the speech, which we conjecture was not surpassed by any of the speeches at the meeting *preparatory* to the mob of September, '35, in this metropolis,—his lordship took occasion to speak of those to whom they were indebted for the occasion on which they were together. He mentioned his "excellent friend General Briggs, who had devoted himself zealously to the great work, and his respected friend George Thompson, whom to name was an honor, (Oh, the '*fugitive from justice!*') whose devotion to the happiness of his fellow-creatures is only to be equalled by that extraordinary eloquence with which he is endowed, (why the 'bankrupt in reputation!' as Dr. Such-a-one, of New-England, called him.) He has been warmly interested in this cause and the means of forming, through the country, many co-operating societies," &c, &c.—(What a "scoundrel!" as gag-master Atherton said.

After Colonel Thompson, from India, T. Frankland, of Liverpool, Mr. Ewart, of the House of Commons, O'Connell, and Sir C. Forbes, and Mr. Finch, M. P. for Walsall, had successively spoken, with the power that distinguishes the great British orators, Lord Brougham begged the indulgence of the meeting, as he was obliged soon to retire for needful rest, having been exhausted by his efforts nearly the whole night before, in the House of Lords, (where he had spoken on some of the great questions of the age,) that he might "call upon his friend Mr. Thompson to address them before he was obliged to leave the meeting—which would deprive him of the benefit of hearing him at all—as he could not hear him *where he ought to be heard—in the House of Commons.* He hoped Mr. Thompson would break the arrangements of the committee and second the resolution"—(Cheers and calls for Mr. Thompson.)

Astonishing stupidity in these Britons, that they never can learn the infamous character of this fellow and "felon." Have they never read Governor Hill's messages?—or the Rev. Dr. Fisk's sayings?—or the insinuations of the Rev. Mr. Barstow on the church door stone, at Plymouth?—or the speech of gag-master-general Atherton?—or the proceedings of the right honorable the Concord mob, instigated by the —— ——?

Why, where have these dolts been secluded, that the *real character* of this vagabond has not reached them!!

Thompson spoke, (the "*fugitive*,") and they (the blockheads,) cheered and loudly cheered him, (the "*felon.*") He poured his trumpet-notes upon the mighty assembly, and well did he justify Henry Brougham's call upon him there, before the intellect and the philanthropy of Europe and Asia. Near his close he spoke of miserable America:—"We seek," said he, "not simply the benefit of India, but the benefit of the world. When will the fetters of the slave in America be broken?—when will republican slaveholders, the worst and vilest in the world?—(cheers)—(Oh, the insolent rogues!) when will the men, who hoist the cap of liberty with one hand and flourish the scourge with the other,—who place one foot on the declaration of rights, which they have signed, and another upon the neck of the colored man—when will these be turned from the evil of their ways? Not when treaties shall be signed, and remonstrances written, and pathetic appeals to their consciences be made, but when they shall be starved from their course—when the free labor of the 100,000,000 of India shall compete with the uncompensated labor of the 2,000,000, in the valley of the Mississippi and on the plains of the Carolinas, (cheers) then it shall be done. When the Bombay cotton—when the indigenous cotton of India shall, in the Liverpool market, undersell theirs, then shall political economy constrain them to do that which justice and religion seek in vain at their hands to-day. (Cheers.) And if there be any here who earn their bread literally by the sweat of their brow, I appeal to them—let them not say that we are carrying our philanthropy to too distant a market, and that we ought to make it more profitable at home. Go along with us, reiterate the cry raised by the honorable member for Dublin, this day, 'Justice for India,' and an echo shall be heard, Justice for India is justice for England.—(Cheers.) Clothe the Hindoo, and while you do so let the shuttle be thrown merrily—let Saturday night give to every industrious man an ample remuneration for six days' labor—let the Hindoo have wherewith to clothe himself, and you, who receive the raw material, will send it back in British bottoms, in the shape of manufactured fabrics. And the turbaned Hindoo and mussulman, now robed and covered with English manufactures, shall reward the artisan a hundred fold for every tear he sheds—for every nerve he strains in this patriotic and hallowed cause."

After closing his speech, which was throughout of the peerless eloquence we once had the rare privilege to hear, *on this side the world*, in our own remote native village, where George Thompson gave *four speeches*—each worth a voyage to hear, Lord Brougham said, "He had always great pleasure in listening to Mr. Thompson, who was the most eloquent man (the 'fugitive!') and the most accomplished orator (the 'felon!') whom he knew; and, as he had no opportunity of hearing him where he ought to speak,—inside the walls of parliament,—(Loud cheers)—(the 'vagabond!') he was anxious never to lose an opportunity of hearing him, where alone he could, (the '*bankrupt in character!*') in public meetings like the present."

Missionary Operations at Bassa Cove and Cape Palmas.

"The *difficulties* which have subsisted between the *colonists* and *natives* have, I hope, *pretty much* subsided. I learn also, by letter, from the colony at Bassa, that the *war with the natives* is pretty much at an end, at that place."

The above is an extract of a letter from an *attachee* to the Mission of the American Board, at Cape Palmas, Africa, to Rev. S. R. Hall, of Plymouth, N. H.,—a friend of this African *Mission*—and published in the *colonization* periodical—the *Christian Panoply*.

The "difficulties" here spoken of are probably *christian emulation*, and a "provocation to good works," between the missionary colonists and the natives.

The "war with the natives" must be presumed the "good fight" St. Paul speaks of—carried on by the colonized missionaries, clad in "the whole armor" spoken of in scripture—to wit, the "Christian Panoply"—enforced by Doctor Ashmun's long nine pounder. Oh, shame!

For the Herald of Freedom.

Gen. XLI, 57. "And all countries came into Egypt, to Joseph, for to buy corn; because that the famine was so sore in all lands."

Here was a time when Africa had a glorious precedence among the nations. It is an interesting fact, that it was by means of a slave, unjustly sold by his brethren, that God was pleased, not only to honor Egypt, but to bless by that country, the people, "over all the face of the earth." Joseph was but *one——millions* of bondmen, unrighteously held, in our country, are so many Josephs, in one point of view, whose rights are remembered and will be vindicated by a God of justice. Who knows for what ends these hapless millions are suffered still to remain in slavery? Their native rights are precious as those of Joseph; and, perchance, when all the followers of the "chief butler" become humble and conscientious and bold enough to say, "I do remember my faults *this day*"—these imprisoned beings will find their turn in importance upon the earth. When the Pharaohs of our land shall be troubled like him of old, *these* may be sent for, in haste, if haply they may be a means of restoring peace. Ah, many unquiet pillows might be changed to beds of sweet repose, if the midnight voice of conscience were obeyed. The scornful spirit so rife in our midst, may curl the lip at the comparison of our degraded slaves with the wise and excellent Joseph. Give the slave an opportunity among men, before judging.—Look at some living examples, even, and pale faces have reason to wish they were dark enough to conceal their blushes.

How happy would it be, if every servant of the Church's King might be led to say from the heart, "I remember my faults *this day*."—while impelled by no necessity beyond the power of conscience! Pharaoh's butler waited till it was "*popular*" to speak of Joseph—so, alas! do too many now. He *forgot*, indeed, but this he never would have done, if it had been anything from which he could hope for personal honor or favor.

The "whole earth," owed to Joseph, under God, the preservation of their lives from famine. He was made an agent in revealing future things to the people whose land was best adapted to yield supplies, being proverbially rich and productive. Its fertility, however, without such prudent wisdom as that of Joseph, would not have answered the purpose: because the corn might not have been stored for the time of need.

A debt is owed to the slave population of these States, which can never be paid.—How have they long toiled for our benefit, without return—generation after generation going into the grave, followed by no better sympathy, from their masters, than has the brute, when his brief flame of being is extinguished forever! Robbed of every native right and privilege of humanity—denied the means of becoming fit for heaven—how *can* the debt be paid? O tears and confessions and turning to do right now and hereafter, are not enough! The generations gone, to witness against their oppressors can receive no return! Well hath a Saviour appeared, to atone for guilt so hopeless with a sufficient merit!

The apologists of American Slavery, while they plead the purpose and Providence of God, in its origin and perpetuation, find the 21st and 22d verses of the next chapter against them. "And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us and we would not hear; therefore is this distress come upon us. And Reuben answered them saying, spake I not unto you, saying, Do not sin against the child: and ye would not hear? therefore, behold, also, his blood is required." The great events—we may say blessings, connected with the sale of Joseph into Egypt, in no way palliated the guilt of his brethren. Even though the present and eternal salvation of the slaves brought from Africa, with all their descendants, had been the result of their bondage, the guilt of manstealing would still blacken every partaker. It is well for criminal man, that God condescends to make the "wrath of man to praise Him"—to bring good out evil, for His own Name's sake. How excellent does His character appear, when we feel that He not only designs to receive honor from the sincere efforts of His creatures to glorify Him, but makes their rebellion a means of exhibiting new traits of His loveliness! O, the fearful attitude in which my country stands before her patient, yet just God! L. L.

Albany Convention.

From hasty letters we learn that the delegates assembled in great force, in the 4th Presbyterian church in that old Dutch metropolis. Over 400 had assembled on the first day of meeting. It must have been a fine sight to see the warworn veterans, as many of our oldest champions are now getting to be. No assembly in the nation could present more talent, or so much heart and purpose.

Alvan Stewart was chosen President; Joshua Leavitt of New-York, Chauncey L. Knapp of Vermont and Mr. Gibbens, of Delaware, Secretaries. The prospect was that strong ground would be taken by the Convention in favor of carrying anti-slavery to the polls. Heaven preserve it from the *poll-fever*, which infects almost every thing that goes into its atmosphere. We think genuine anti-slavery, however, is *fever-proof*.

Among the interesting events of the day, Mr. Birney introduced resolves in relation to a claim of the Governor of Virginia on Governor Seward of New-York, to give up three colored men of New-York, to be tried in Virginia, for assisting a fugitive slave on his way to Canada. The Convention appointed a Committee to wait on the Governer with their views in relation to his duty. The three men were arrested the day before. In the evening, when the house was full, below and above, Lewis Tappan announced the result of the application, and Governor Seward's refusal to comply with the insolent Virginia demand. The old church rung with peals of applause.

Mr. Tappan mentioned, in the course of discussions on the connection of slavery with the church, the fact of a young man's being tried and thrown into prison, in Charleston, S. C., for loaning a tract to a slave. It was shown that he was entirely ignorant of the existence of their infamous, unlawful statute prohibiting the loan. But he was imprisoned for six months. He was a tract distributor. The church in Charleston chanced to be about making a special effort in behalf of the American Tract Society—to send tracts abroad to the heathen. They raised $1000 for that purpose, while this young man, probably one of their own number, lay smothering in the vault of a southern goal, for loaning to a home heathen, and, what is more, a *home made* heathen, and, perhaps, *church-made*—wrought by the very hand that raised the $1000,—for loaning to him a single tract. And what cares that church for foreign heathen, when they manufacture heathenism and brutality with their own hands at home? And that young man, why do they not protest against the law, that imprisons him, *if it be a law?* Why not cry out for its repeal? Why not raise $10 0 to enlighten their own heathen, who make such laws, the like of which do not exist abroad where they have sent their tracts? And that $1000 which *they* raised, who earned it! Slaves! the benighted and heathenized men, who can't have the loan of a single tract to bless their darkened eyeballs,—but must grope on to the grave and the pit, while their toil and the price of their own, sold bodies goes to pamper the importance of their white oppressors, either to buy them coaches and six, or to furnish out their magnificent contributions in aid of foreign heathen! Shame on such churches, and shame on all who fellowship them, and who won't cry shame!

John Scoble of England was present at the Convention and was to lecture the first of August on West India Emancipation. He had just come from a tour through the Islands. He is one of the Executive Committee of the British Anti-Slavery Society.

We hope to be able next week to give the proceedings of the Convention at large.

Rhode-Island Democracy.

We hail with unmingled satisfaction and refreshing, the nomination, by the professed democrats of Rhode-Island, of THOMAS W. DORR, of Providence, one of the executive committee of the State Anti-Slavery Society, as candidate for congress. This looks a little like genuine democracy. It is a rare sight, in these days, to see it. It comes, too, from little Rhode-Island—the Roger Williams republic. We should look for sterling democracy, or *sterling any thing*, from her sooner than from any where else. Magnanimous little commonwealth! with a body hardly big enough for a New-York county, and a heart too big for the whole Empire State, and all New-England to boot, (beside herself.) She *first dares hoist the Democratic Anti-Slavery Standard.* It becomes her bold character. Let it be remembered as an era in anti-slavery history. Now, whig abolitionists, of Providence plantations, promptly and faithfully to the rescue. Hand above hand intermingled, grasp that flag-staff with your gallant brethren, and bear it bravely in the wind. The gales will try the *bearing* and the *toughness* of that noble staff. Sustain it, if they blow a hurricane! We have complained of our Van Buren brethren, (let us no longer give them the degrading title in Rhode-Island,) that their anti-slavery cowered to their partyism. Let us see if *whig* abolitionists will back them up now when they offer their partyism a sacrifice on anti-slavery's altar. They have gone for an ABOLITIONIST. See if the whig abolitionists will *go with them.* Thomas W. Dorr is a *Democrat.* Every *true* whig can *therefore* support him, for genuine democracy is old-fashioned whigism, and anti-slavery whigism is bona fide, practical, honest, democracy. All anti-slavery hands then, up for Thomas W. Dorr! Shall any whig *abolitionist* oppose him, because nominated by the adversary party? The party that nominates an abolitionist is *not adversary.* Away with your Clayism and your Van Burenism—your whig and your democrat too! On with your manhood—your anti-slavery—your philanthropy. Let astounded and aghast partyism see all Rhode-Island abolitionism moving in Spartan phalanx—(*Grecian* rather, *Athens* and *Sparta combined and intermingled,*) up to the polls—breasting the waves of party and throwing them aside, like the Great Western or the British Queen, when she enters the harbors of the New World, all fresh and unwearied from her ocean traverse. Cheers from all New-England for the anti-slavery democracy of gallant little Rhode-Island!

Pennsylvania Hall.

The ruins of this memorable building *adorn* the city of Philadelphia. It was erected by Freedom—Slavery set it on fire, and burnt it to ashes. Its skeleton walls remain fire-stained and blasted like the forms of liberty in the land, all scathed and scorched by the fires of slavery. Pennsylvania Hall is Liberty's Temple. Slavery has consumed it,—nothing remains standing but the wall. The heart of the edifice is eaten out and devoured by the fire. Yet Liberty's temple is *standing*. So is Pennsylvania Hall. And Liberty is as well housed in the ruins of this, her temple, as Free Discussion is now accommodated in the "black and roofless hall," at Philadelphia.

Whittier has been presented with a "walking cane," made from its "spared woodwork," and he has requited the gift by a burst of his poetry. These verses the mob can't burn up.—But there stands the hall—

It stands before a Nation's sight
A grave-stone over buried Right!

It is a grave-stone, and Liberty and Right are in the church-yard under it. All that is left of Freedom's Temple, which this blustering nation threw up and left half finished at the winding up of the old powder and steel wrought revolution, (for, like Bunker Hill Monument, they never got near *topping it out,*) is a ruin—roofless and clapboardless, the walls *smooched* and besmutted with fourth of July firing, and perforated with Alton shot holes; and the doors and windows all *smashed* in by the republican mobocracy.—"Hail Columbia."

What says the press at this terrible conflagration of Liberty of Speech? Nothing. Dumb as a trapped-wolf. Silent, sheepish, craven—even chuckling with vassal glee, like some miserable traitor slave on the plantations, who has betrayed a wretched runaway to the hounds and grins, to see him "laid down" to the dreadful laceration in punishment. Most basely have the newspaper editors of the non-slave States—of New-England and paltry New-Hampshire—betrayed the cause of liberty in their silence at this tremendous event. You look in vain in their dastardly columns for a single glimmering of the indignation that should emblazon the press at such a violation of liberty. The burning of a single rum tavern would have been sympathetically rung by them from the Aroostook to the Hudson. But they did not care for the conflagration of the Temple of Liberty. They were not *interested.*

The First of August.

This truly glorious and sublime anniversary was observed in this place, with religious services, an address by brother Edmund Worth, and the adopting of resolutions in relation to the great occasion. The Unitarian meeting-house was kindly opened for the meeting, and Rev. Mr. Thomas, pastor of that church, took an active and interesting part in support of the resolutions. Our vocal townsman, George Wood, gave his fine powers to the occasion in Garrison's Grand Jubilee Hymn; and let it be said, that nothing becomes and ennobles song like the *cause of humanity.* At least, it may be affirmed that, next to the high praises of God, it is the province and the glory of song to enlist in the deliverance of man. If our obliging townsman would give his extraordinary musical talents their finest field of exercise, let him catch the spirit of anti-slavery, and learn the "Songs of the Free." He was accompanied by the organ. Prayer was offered by brother John W. Lewis—the colored brother who is making such havoc with pro-slavery up among the yeomanry of Old Strafford. They say he plays the Sampson there—though by no means with *his* weapon. Nobody thinks of colored *inferiority*, when they hear brother Lewis. But he disposes of pro-slavery "heaps upon heaps"—and they flock to hear him from a dozen miles round, and they go home with this one grand truth, (which will knock out the key-stone of slavery's arch,) that the colored man *is a man*—a thing they did not dream of, till they heard him talk.

After brother Worth's address, which we had not the pleasure to hear, (being detained at home by indisposition,) but which, we learn, bore the usual testimony to his indefatigable industry and fidelity, the following resolutions were presented, discussed, and adopted—the fifth offered and supported by brother Lewis, the last by brother E. E. Cummings, and the preceding four read by young brother J. R. French, of the Concord Juvenile Anti-Slavery Society.

Among the remarks of the evening was a spirited and interesting address from student Low, of Dartmouth college, son of Gen. Low, of this town, who, we are glad to learn, is among the fine young anti-slavery corps that give honor and character to our old Alma Dartmouth. The young men, after all, are the earthly hope of the cause. Age and middle life, especially if it be *well off* and wrapped up in the magnificent pursuit of heaping up work for the "moth and the rust," have no heart for a low, *thriftless*, enterprise like this. "You can *make nothing* out of abolition!" That is to say, you can heap up nothing for the maws of the consumers aforesaid—*the moth and the rust!*

We commend the mobocracy of 1835—if any of it belong to Concord—to the last resolution, passed mem. con., at the meeting of the 1st, coupled with our notice of the great meeting in London on British India. They may gather confirmation from these sources of the *wisdom* and *sagacity* of their *quadruped* hunt for the life of George Thompson, and their brute denial to him of the old cob-webbed Town Hall.

We wonder if the *fine old apartment* could be got for Harry Brougham for an anti-slavery lecture, if he should "*fugitive*" it through New-England! Or if Daniel O'Connell would encounter a selectmen's *vete*, if he should be invited in there to speak to the Concord "fanatics," the night after speeches of Hill and his associate advocates of "Free Discussion!"

Resolved, That not the 4th of July, but the FIRST OF AUGUST, is the natal day of Human Freedom, and that American Liberty, hitherto supposed to have had birth on the first of these anniversaries, IS NOT YET BORN!

Resolved, That British West India Emancipation is an event to be hailed with exultation and gratitude by abolitionists throughout the earth, as the genuine *first fruits* of the great modern efforts for the overthrow of slavery, the establishment of human liberty, and the evangelization of the world.

Resolved, That the general apathy and marked silence of the American press, at this great triumph of the principles of liberty, betray either the fearful degeneracy of these times, or else the base hypocrisy of the Declaration of Independence, and the utter spuriousness of the American Revolution.

Resolved, That not to British monarchy, or British Lords and Commons in parliament assembled, are mankind indebted, under God, for this grand and momentous event, but to the faithful labors of anti-slavery men and women, pioneered by ELIZABETH HEYRICK and GEORGE THOMPSON, of the Old World, and WILLIAM LLOYD GARRISON, of the New.

Resolved, That the magnitude of the work of emancipation and the obstacles thrown in the way of its progress, should speedily rouse every christian to fervent and importunate prayer to Almighty God, that he would make bare his holy arm for the deliverance of the oppressed.

Resolved, That the emancipation of the slave population, if rightly accomplished, would be safe for the slave, a benefit to the master, a great blessing to the church of Christ, and an honor to this nation.

☞LOOK HERE!☜

[*From the New Hampshire Christian Panoply.*]

Incident.—Last Spring, a black man passed through a town a few miles from this, and called at the houses of several abolitionists for entertainment, but none received him. He was a savage looking fellow; and one woman, subject to nervous disorders, ran from the sight exclaiming that the devil had come. The black man passed along and knocked at the door of a kind hearted old man, not an Abolitionist—"May I warm me at your fire?" "O yes." After he was warmed, he asked, "May I stay here to-night?"—He answered, "I will ask my daughter-in-law." She was a warm abolitionist. She answered, "No, father, send him along."—The old gentleman came back and said, "Yes you may stay; I never turn any one from the house at night." Such was the story, as the old gentleman himself related it to us; and he seemed to think his abolition neighbors should have had more of the milk of human kindness.

The above precious piece of information was in the Panoply of last week, and will probably go the rounds of the pro-slavery prints of the day. Now look at

☞THE TRUTH.

Last spring, in the town refered to above, a black man, of most savage and frightful appearance, was directed by some abolition-haters, to a house solely occupied by two women, who were devoted abolitionists, doubtless with a view to impose upon them. He came to the house accordingly, and knocked at a door which had not been open for years,—he was seen by the ladies from the window, but on account of his haggard, savage appearance, (not because he was black,) was not directed to another door.—That they had just cause for not inviting him to their dwelling, (being alone) may be shown from the effect which his appearance produced upon others, who were *not* abolitionists. On approaching a dwelling house previous to his arriving to the one above mentioned, where the inmates were *bitter opposers* to abolitionism, the man, sitting at his window and seeing him advance, exclaimed, well, Eunice, the devil *is coming now.*—She, on beholding him, sprang and fastened the door, and ran up chamber saying to her husband, *don't*, don't let him in.

After leaving the house occupied by the two ladies, he next called at a house where the family were friendly to the cause of abolition, a number of them being members of the anti-slavery society. He was there hospitably entertained, being fed to the full. In the evening, rather late, he called at the house of a decided abolitionist, and asked liberty to sleep in his barn. The owner consented—went with him into the barn with a light—furnished him with a buffalo skin—and made him as comfortable there as he could. It should be borne in mind that such was his offensive and filthy condition, that it was not suitable to put him into a bed, which you would not wish to have infected.

The next morning he proceeded to a house where the woman had, for several days, given some tokens of mental aberation,

though not considered decidedly insane.—Such was his frightful and horrid aspect, and such her high state of nervous excitement, that she really thought it was the devil.—The paroxysm was followed by confirmed derangement. She has not been rational since, and is now in the Insane Hospital at Charleston Mass. This *one truth* viz. the effect of this man's appearance upon the poor woman just mentioned' has been the cause of the detection of the numerous falsehoods with which the "*incident*" published in the Panoply is replete; for had it not been for this *one truth*, it would never have been known that said incident had any reference to this place.

After leaving this house (where he frightened the woman) the black man proceeded to a house where all the family are decided abolitionists. Then again he was hospitably entertained; spent several hours—and ate and drank to his heart's content. He then left town and has not been seen in this place since. "*The kind hearted old man*," so called by the editor of the Panoply (without knowing any thing about his character) did not entertain him at all—and his daughter-in-law had no questions asked her in relation to his entertainment.

Such is a plain, unvarnished statement of facts.

The Panoply's "Incident" is a prety fair specimen of the slanders that are now retailed in print, and out, about abolitionists.

SAMUEL KIMBALL.

DUNBARTON, Aug. 4, 1839.

There are several things to be noticed in this "Incident." The Panoply would have it believed that abolitionists are despisers of the colored people and that their regard for them is all affected. This, that paper *knew was false*. It knows that colonization and pro-slavery general, have always been finding fault with abolitionists for caring so much about "niggers"—and associating with them so familiarly. We cared nothing about this pitiful story as a mere slander upon abolitionists. It produced no mobs and in no way injured our cause, and we thought of paying no farther attention to it than what we did last week.

We doubted the veracity of the "old gentleman"—who turns out to be a fabricator, and what evidence the Panoply had of his *kind heartedness* we don't know, only that he lacks veracity and is "not an abolitionist," as the Panoply says. Two pretty conclusive proofs of *kind heartedness!* Query—why did the old gentleman ask his *daughter-in-law* to let the black man stay? Why did he not tell him at first, as he says he did at last, "I never turn any one from the house at night?" What did he go to his daughter-in-law for, the "kind hearted old gentleman?" If *she* owned the house, he had no right to give the black man permission to stay against her wishes—and if *he* owned it, he need not have asked her. He did not dare invite him *without* her consent, but *wan't abit* afraid to *against* it. The reader will perceive that it was an anti-abolitionist that thought the colored man was the devil. Colonization thinks his color is the devil, and that it ought to be sent right away to that *tophetical* colony yonder, beyond the great gulf, which it cannot repass.

There was a case of "sympathy" mentioned by our *colorphobic* neighbor—A colored child died and nobody could be found willing to bury it;—whereupon the Panoply speaks of the abolitionists of the neighborhood, and of elevating these colored people. For our own part we think it the white heathen, who would not act the christian or the human part toward the little deceased, who need the elevation, and not the colored people. The dead child, under ground or above ground, we regard as very far above the level of that barbarous and unfeeling community, which could neglect or refuse to afford it the decent rites of sepulture—and *as far* above that editor, who could esteem the abandoned child or its bereaved friends the more degraded of the two parties. The insinuation of the Panoply, that this inhumanity is peculiarly chargeable to abolitionists, we give no credit to. It can't have any foundation. Some "kind hearted old gentleman" must have suggested it to the Panoply. He listens too much of late to the *instigations* and suggestions of the OLD GENTLEMAN.

"1 Nigger Paper."

A *quadruped* post master, running *on all fours* in a place called "Cornish Flat," off west somewhere, sent us a Herald of Freedom this week with this designation on the back of it. If the paltry official, who *thought* he was insolent, had *two feet less* than he exhibits in this prank, we would report him to the Post nfaster General, as a palpable abuser of the occasions of his place. Being manifestly *quadrupedal* however, we do not regard him as within the proper range of complaint. Whether his brother deputy P. M. of this town takes official notice of such breaches of the decorum of office when they come to his department we do not know. If he don't complain of the intended insolence, we shan't.

We would observe further that we have marked the track of this fourfooted functionary, heretofore, about papers coming to our office. We have not gone on the pursuit, apprehending, from the form of the track, that a chase might lead to a *fragrant* result, but would warn *the concerned* that we have a way of disposing of these *odoriferous* annoyers, without encountering their *natural means* of defence and offence. He will govern himself accordingly.

Many thanks to our brother Carleton for his excellent and lawyer-like address—and his magnanimity in giving his time and talents to write it and his name to the public as author of it, when *it is an ignominy, in the New-Hampshire Bar, to be an abolitionist.* We publicly welcome our brother to the honor we have hitherto (since the mob expatriation of our disinterested brother George Kimball) borne alone in our native county,—not that we have personally cause to complain of our brethren. We prize it none the less that we share it with our upright and talented friend Carleton. It was not always in this land a rarity for members of the Bar to be found among the "fanatics" for liberty. John Adams and Patrick Henry were not ashamed to be abolitionists and even *insurrectionists.* But the times have altered.

Mr. Carleton's address was published in our last week's Herald.

For the Herald of Freedom.

Mr. Editor,—In the Panoply of the 2d of August I saw an article under the title of "Sympathy." If I should judge from the character of the sentiments it contained, I should think "malignity" would be a more appropriate name, for a more slanderous, malicious piece I never read. He would have people infer from his statements, that the abolitionists have not so much sympathy for the colored people as those who are not professed abolitionists—even colonizationists, or pro-slavery, which are the same thing. The editor of the Panoply has often censured the abolitionists for manifesting an unchristian temper, and given that as the reason why he could not unite with them—with how much sincerity you may judge, when you read his slanderous article alluded to, in which he is guilty of wilful slander, by insinuating that some where, or no where, the abolitionists have acted inconsistently in relation to the burial of a colored child, and to a poor black traveller. I have no reason to believe there is a word of truth in his slanderous story, and I challenge him to produce the proof of it. Not long since, a man who had fell among thieves (for I presume that every one that walks upright, and has an immortal mind, made in the image of God, is a man,) came through here from the land of good treatment down south. Abolitionists here entertained him, and when it became necessary for him to proceed on towards Canada, a land of liberty, my abolition brethren and sisters at Plymouth were ready to supply him with money and other necessaries for his escape from a land of slaves, and bid him God speed,—and I have reason to believe that the abolitionists generally would do likewise—the pro-slavery Panoply notwithstanding. But how it would have fared with him if he had fallen into the hands of the Priests or Levites, if they were all like the editor of the Panoply, and many others whom I could name, who say they are as much opposed to slavery as I am, But! — it is not doubtful, he would have been sent back in chains into slavery again. Mr. Editor, I was once a colonizationist, as you know, and for many years was a contributor to its funds, and was cheated into the belief they were some how or other to set all the slaves free, but how I did not know, but I thought some of the great folks at the head of the scheme knew all about it, so I went on as much in the dark as the poor Roman Catholics follow their priests, while the bible, the only true guide and source of light and truth is withheld from them. At length, on the first commencement of the abolition movements in this town, taking the liberty to think and investigate for myself, the spell was broken, and I saw through the deception, and found that I had always been an abolitionist, but had been deceived as to the proper measures to abolish and do away the evil of slavery.—'Immediately I conferred not with flesh and blood,' but with yourself and a few more veterans banded together, we formed the "Plymouth Anti-Slavery Society,"—the first formed in the State, I believe. The trials, the buffetings, and the mobs we have had to encounter, are all known to you. At the first onset the colonization society opposed their whole force against us, and still keep up their opposition, although their scheme has been so often exploded, and cloven into a thousand atoms, yet they are collecting these atoms to raise their building on the sand, and cling to it as the poor despairing sailor does to the sinking ship. But let them not build by attempting to pull down others built on a firmer foundation.

I have been a subscriber or agent for the paper now called the Christian Panoply, under all its preceding editors and titles, since its first founder, the venerable GEORGE HOUGH, and it is the only professedly, technical religious paper printed in the State. But I must now stop taking it, for I have paid away money enough for the support of a paper to slander a cause which lies near my heart, and which I esteem the cause of humanity, and the cause of God. One reason why I stop it is, its dabling with party politics, and another is, its hostility to the cause of the immediate abolition of slavery. I could mention many others, but these will suffice.

Mr. Editor, I would suggest the idea of enlarging the Herald of Freedom, so as to give us the religious news, to save our sending out of the State for it.

JONA. CUMMINGS.

Plymouth, August 6, 1839.

We have no wish to invade the subscription list of the Panoply or Patriot, or any other paper. The individuals who publish these papers we feel kindly towards, having no respect, in so saying or feeling, to the feelings they may see cause to entertain toward us. We wish indeed that all who are with them in principle would give them a most efficient pecuniary support. Those, who advocate *their* principles are entitled at least to money. Let them not be deprived or withheld of that. Let all *panoplists* take and pay for at least one copy of the Panoply, and all *patriots* for the Patriot, and so on. But we ask professed abolitionists why *they take these papers!*—Would they catch a fugitive slave, on an advertisement in the Patriot and deliver him over for the reward! If not, let them not patronize these slaveholders' prints. We protest against it, in the name of our enslaved brethren. If they can't indulge their sectarian or party habits, in any other way, let them break off those habits, as we say to the drunkard. Let them turn tee-totallers. And we afford them the substitute drink, the cold water Herald of Freedom. If they are *abolitionists*, we *enjoin* it on them to take it. If not, we have nothing to say to them. But let not anti-slavery men any longer linger in the purlieus and limbo of pro-slavery, and help maintain presses that scout and trample on their cause. Let them stop their papers or quit their anti-slavery professions. We speak as to wise men.

For the Herald of Freedom.

Mr. Editor—In looking at the "Herald," for July 27, my attention was caught by the following singular paragraph, near the close of the article signed "L."

"When will christians learn to imitate their master? He went about doing good, preaching the truth, and spent little of his time in attacking error, or showing what was wrong, still less railing at evil-doers. To show the right and give the truth was the way of him. We are required to follow; well knowing that, if truth gets in, error will go out, and that it is readily admitted when it comes with deeds of love and words of kindness, while the mere charge of error and wrong will at once bar the door."

"*Spent little of his time in attacking error or showing what was wrong!*" Now, Mr. Editor, I do not profess to know *how much* of his time our blessed Master spent in "attacking error," and, if "L." has, by any means, discovered, he would confer a favor by communicating his information to the world. Of one thing I am certain: the record of his public instructions, given us by inspired men, contains many instances of open and undisguised attack upon prevailing error. Did he not tell his disciples, "Except your righteousness exceed that of the scribes and Pharisees ye shall, in no case, enter into the kingdom of heaven?" Was he giving instruction concerning the laws in relation to murder, adultery, swearing, retaliation, or conduct toward enemies, they were all prefaced by an attack upon the common error in relation to those subjects. Did he communicate directions to his disciples in relation to alms-giving, fasting, or prayer, it was done with a direct censure upon those whom he styled "hypocrites." Were his disciples to be sent forth to preach the gospel, he did not hesitate to compare those to whom he sent them to *wolves*. Did he not attack the errors of the Pharisees in relation to the sabbath, his "power to forgive sins," his "eating with publicans and sinners," &c. &c.? Is it not recorded concerning one of his parables, that the scribes and Pharisees "perceived that he had spoken this parable against them?"

"*Still less in railing at evil doers.*"—The charge, by implication, it will be perceived, is, that abolitionists *do* "rail" at "evil-doers." I know not in what sense "L." uses the term "rail;" its common acceptation is, "*To insult;*" "*To utter reproach.*" Now, if "L." uses it in this sense I hesitate not to pronounce him guilty of misrepresentation; and I greatly fear of *intentional* misrepresentation, and call upon him either to prove or retract his charge. If, however, he uses it in the sense of plain, honest, faithful rebuke, of "speaking the truth in love," of describing men according to their true character, this course has abundant justification in the conduct of our Lord and Master. He hesitated not to call some a "faithless and perverse generation," a "generation of vipers," an "evil and adulterous generation." He described the scribes and Pharisees as compassing "sea and land to make one proselyte, and when he is made you make him *twofold more the child of hell than yourselves.*" Did he not tell the Jews, "ye are of your father the devil, and the works of your father will ye do." Thus much for the conduct of our Saviour in relation to this matter.

It is worthy of remark in this connection that, of the ten commandments given by God to Moses from Mount Sinai, *eight* are in a negative form, i. e., they "attack error," and are employed in "showing what is wrong."

The plain matter of fact is, the truth *cannot be preached* without attacking error. The principles of justice, of equity, of mercy, and of benevolence, *cannot* be proclaimed without coming in contact with those of injustice, of wrong, of cruelty, and of selfishness. It is a vain chimera, a visionary project to suppose that they can, and he who attempts it, will find that he will be under the necessity of palliating and concealing the truth, of blunting the edge of "the sword of the spirit," or quit his unnatural mode of warfare. For if truth is proclaimed, it will come in collision with error, and they *will not*, they *cannot*, remain quiescent; and he who would be a faithful messenger of the Lord of Hosts must "Cry aloud and spare not, and lift up his voice like a trumpet, and *show* the people their *transgressions* and the house of Jacob *their sins*." But, even admitting that they could be proclaimed without coming in contact, what good would be effected in this manner? Error would not be removed,—the heart would not be effected. The truth must be *applied*,—it must be brought home to the *heart* and the *conscience*. Its application must be shown to the particular individual to whom it is addressed. "*Thou art the man*," must be heard distinctly "attacking" the "error" of which the person is guilty.

I intended, Mr. Editor, to have made some farther remarks on the communication of "L.," but have not space at present.

SIMPLEX.

For the Herald of Freedom.

Mr. Editor,—I noticed in the Panoply of the 12th of July, an article under the head of "Slave Trade." The editor begins by giving a pitiful account of the continuance of the "horrid traffic" as he calls it. He says that "it is believed that not less than 350,000 are annually transported from the coast of Africa, and sold into slavery, and that the estimation is, that two thirds of the number put on board, perish in the passage." And he says, "what is surprising is, that American merchants," (he might have said that American christians, or professors of christianity) "are engaged in this traffic." He exclaims, "O, accursed thirst for gold," and adds that "American hands are stained with blood."

Now, Mr. Editor, I want to examine for a moment the remedy which he proposes, viz:—colonization,—that if the colonists had power they would put an end to the business at once. But how I ask? While slavery exists, and the accursed thirst for gold continues, you may line the African shores with colonies, and somehow or other slaves will be obtained. It is a fact that slaveholders, let them be christians or infidels, are responsible for all the blood and tears and groans of the poor slaves, slave trade and all,—for if there were none to buy slaves and souls of men, the traffic would sink, like Babylon, to rise no more.

There is another article in the same paper, purporting to be an extract from the New-York Evangelist, headed "Colonization," in which the writer gives various reasons why he is a colonizationist—all of which are weak as dish-water—some of them are wicked. One only of them I will make a few remarks upon, and leave the rest for abler pens.

His fourth reason why he supports colonization is, that "it does not say to Zaccheus in the tree 'Thou publican—thou extortioner—thou robber—thou every thing bad that a tax-gatherer of old could be,—come down out of that tree—get on your knees in the dust—give up all your unjust gains, and then go and hide yourself in the obscurity of black infamy.'" I consider the manner in which he has made use of the sacred scriptures, as a wicked perversion, and a libel on the Saviour,—representing Him as preaching smooth doctrine,—shunning to declare the truth by calling crimes commited against God and man by soft names, when he always spoke to the consciences of his hearers, and especially to the Pharisees, whom he addresses thus, "Wo unto you scribes and pharisees, hypocrites, for you devour widow's houses, and for a pretence make long prayers, therefore ye shall receive the greater damnation. Ye blind guides—Ye fools and blind—Thou blind Pharisee—Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—and he told the Jews publicly they were of their father the devil. We don't know that he preached in this strain to Zaccheus on the tree, but we do know that he preached repentance to him, as he did to all men, and commanded his apostles and ministers to do the same. "He that hath my word, let him speak my word faithfully." "What is the chaff to the wheat." This does not savor much of smoothing and plastering over with untempered morter. St. Paul, when addressing Elymus said "O full of all subtlety and mischief—thou child of the devil."—and the consciences of impenitent sinners, or slaveholders can never be reached, without calling sin and crime by their right names,—by saying "Thou art the man." God forbid that I should ever be guilty of handling the word or truth of God deceitfully.

JONA. CUMMINGS.

For the Herald of Freedom.

The 4th July in Tamworth, was celebrated on the 5th. Lecture on slavery in the morning by Rev. George Storrs, and in the afternoon by Rev. Mr. Lewis at the South Meeting House; after which Mr. Lewis lectured several times in different parts of the town.—Mr Storrs came down upon us like a mighty torrent and swept away all the subterfuges of lies which political demagogues and a time-serving priesthood have been trying to delude the people with, and prepared the heart to receive the truth. Mr Lewis followed with his eloquence and peculiar gifts,—and being identified with the slave he carried the whole soul with him as he passed through the dark prison-house of American slavery.

Many of our young people never saw a man with a black skin before and had formed strange ideas concerning him, many of us never heard a colored man preach or lecture, therefore all felt anxious to see and hear him. Many came out who would not have heard a white man lecture on that subject. I hope Mr. Lewis will continue to labor for our oppressed brethren for I think he can do more good than other men.

Yours for the slave,

P. G. MASON.

TAMMORTH, Aug. 7 1839.

Portsmouth, July 25th 1839.

Friend Rogers,—At the Annual Meeting of the Portsmouth Anti-Slavery Society, July 4th,

After reading the Annual Report—the following Resolutions presented by Wm. Claggett Esq. and ably supported by him in a speech of some length, was passed unanimously—

Resolved, That the existence of Slavery in our Union, is incompatible with the genius of our political institutions, and a virtual renunciation of the self evident truths relating to the natural equality and the inalienable rights of man, as set forth in the Declaration of Independence, that the rapid increase and extention of slavery, as tending to undermine the foundations of virtue and morality, the christian religion and civil liberty, is a subject which ought to excite the most fearful apprehensions of the friends of freedom.

Resolved, That the abolition of the whole system of southern slavery is demanded by the dictates of humanity—the immutable principles of justice, and the interest and welfare of the whole nation.

Also the following resolutions were presented by Rev. David Millard, ably supported by him, and adopted by the society unanimously, viz.:—

Resolved, That, as abolitionists, our cause admits of but one course; and, as in sight of high heaven, we have entered our most solemn protest against the whole system of American slavery, we will not go back; nor will we cease, while we live, to use such efforts as are in our power to effect, peacefully, its final overthrow and entire extermination.

Resolved, That, in view of the past, we feel truly thankful to Almighty God for the rapid spread of anti-slavery principles in our country, and we look forward to the future without a doubt of their ultimate and peaceful triumph.

Whereas official notice has been given that the American Anti-Slavery Society purpose to hold several special meetings, in different States, during the current year, and, whereas, among the places designed, Portsmouth is named as one, therefore—

Resolved, That we will most cordially welcome such a meeting among us, at any time deemed most convenient by the executive board of that body.

The following officers of the society were chosen for the current year:—

Rev. DAVID MILLARD, *President.*
BENJ. CHEEVER, JOHN STAVERS, } *Vice Presidents.*
JAMES NOWELL, *Corres. Secretary.*
NATHAN R. FOLSOM, jr., *Rec. Sec.*
JOHN I. LANE, *Treasurer.*
David Kimball, Joseph D. Pillow, George Booth, Wm. Claggett, Nathl. T. Moulton, Jas. F. Shores, jr., James Perkins, James Smith, Benj. Akerman, John P. Cooper, Alfred M. Hoyt, Jos. M. Edmonds, } *Exec. Committee.*

Voted, That Mr. Claggett be requested to furnish a copy of his speech, delivered before the society to-day, for publication in the Herald of Freedom and Portsmouth Journal.

Voted, That the proceedings of this meeting be published in the Herald of Freedom.

Respectfully yours,

NATHAN R. FOLSOM, jr., *Rec. Sec.*

We have received Mr. Claggett's address and shall publish it, as voted by our Portsmouth friends, the earliest opportunity. We are happy to see such indications of anti-slavery *life* and *existence*, in our New-Hampshire sea-port, as are furnished by the resolutions above. Where are the other Portsmouth names that ought to fill the list of an anti-slavery *executive committee*? Where are the lawyers, the clergymen, the physicians of our commercial metropolis now, at this crisis of their country and the cause of liberty? No matter where, *if the abolitionists of Portsmouth will only do their duty.* No matter where!

A letter from brother J. LeBosquet received not in season for this week. If brother LeBosquet is too stern and severe with the Panoply—he takes the responsibility and gives his own name. For our own part we like to have all *expressed* by writers, that they allow themselves to feel. We have no fancy for these mild, *candid, bland* antagonists who nurse their wrath to keep it warm and hand out their mealy-mouthed words to gull themselves and others with a show of forbearance. Let there be genuine good will to be sure and then plenty of plainness and point blank faithfulness. Plainness of speech and free reproof are one thing, and malignity another, couched in whatever long-faced phraseology it may be.

N. P. Rogers,

ATTORNEY AT LAW, Concord, N.H. Office over the Concord Bank. 23

Notice.

THE Co-partnership heretofore existing under the firm of Bacheller and Morrison was on the 12th day of July dissolved by mutual consent. All demands in favor and against said firm will be adjusted by N. S. Bacheller.

N. S. BACHELLER,
J. W. MORRISON.

London, July, 17, 1839. 3w*

POETRY.

The following lines were sent us by a friend. They were not originally designed for publication. We hope the fair author will often favor us with a specimen of her poetry.

American Slavery.

My heart is pained for human wo,
And flows the sympathetic tear,—
But where for misery must we go?
Or where oppression's wail to hear?

Must I to Algiers' coast repair,
Where darkness shrouds the human mind,
Where science lends no beaming star,
And gospel light has never shined?

Where despotism rears its head
And rules with dire and abject sway,
Creating universal dread,
And makes e'en innocence a prey?

Ah! no! in this enlightened land,—
United States, her well known name;
Where freedom's banner proudly stands,
And boasts of her unrivalled fame—

Where science sheds its radient beams
Throughout her wide extended clime,
Where gospel light not only gleams,
But shines in radiance divine.

Yes, even here oppression's groan
Falls heavily upon the ear,
And misery's low sepulchral moan
Draws forth the sympathetic tear.

The female slave my fancy views,
Convulsed with agonizing wo,—
For mercy lo, she humbly sues,
But ah! no mercy can she know.

Despair must seize her breaking heart,
Bereft of all she holds most dear;
With spouse and children she must part,
No more of them to see or hear.

While conscious of the fearful ills
To which she views them still exposed,
And through her soul wild horror thrills,
From sullen grief she's not aroused.

But why this anguish? why this wo?
And why this barbarous cruelty?
Is it for guilt, or crime, ah, no,
No cause for punishment I see.

But sordid avarice, lust for gain,
Has ranked her with the unconscious brutes,
And she the conflict must maintain,
Nor dare his usurped right dispute.

But will that God who reigns on high
And of one blood has form'd us all
Excuse this vile monopoly
Or bid his blessings on us fall?

The righteous Judge of all the earth,
Will most assuredly do right,—
He sees our aim—He knows our worth,
And will our every deed requite. A. B.

Lines

Written on receiving an elegant walking-cane, manufactured from a portion of the wood-work of Pennsylvania Hall, which the fire had spared.

BY JOHN G. WHITTIER.

1.

Token of friendship true and tried,
From one whose fiery heart of youth
With mine has beaten, side by side,
For Liberty and Truth:
With honest pride the gift I take
And prize it for the giver's sake.

2.

But not alone because it tells
Of generous hand, and heart sincere,
Around that gift of friendship dwells
A memory doubly dear—
Earth's noblest aim—man's holiest thought,
With that memorial frail inwrought!

3.

Pure thoughts and sweet like flowers unfold
And precious memories round it cling,
Even as the Prophet's rod of old
In beauty blossoming:
And buds of feeling pure and good
Spring from its cold unconscious wood.

4.

Relic of Freedom's shrine—a brand
Plucked from its burning!—let it be
Dear as a jewel from the hand
Of a lost friend to me!—
Flower of a perished garland left,
Of life and beauty undereft!

5.

Oh! if the enthusiast pilgrim bears
A relic from the crumbling stone
On Caracalla's marble stairs,
Or round the Parthenon—
Or olive-bough from some wild tree,
Hung over old Thermopylæ.

6.

If leaflets from some hero's tomb,
Or moss-wreath torn from ruins hoary,—
Or flowers whose plundered sisters bloom
On fields renowned in story,—
Or fragment from the Alhambra's crest,
Or the grey rock by Druids blessed!—

7.

If Erin's shamrock greenly growing
Where Freedom led her stalwart kern,
Or Scotia's 'rough bur thistle' blowing
On Bruce's Bannocklaw—
Or Runnymead's wild English rose,
Or lichen plucked from the Sempach' snows!

8.

If it be true that things like these
To heart and eye bright visions bring,
Shall not far holier memories
To this memorial cling?
Which need no mellowing mist of time
To hide the crimson stains of crime!

9.

Wreck of a temple, unprofaned—
On courts where Peace with Freedom trod,
Lifting on high with hands unstained
Thanksgiving unto God:
Where Mercy's voice of love was pleading
For human hearts in bondage bleeding:

10.

Where, midst the sound of rushing feet
And curses on the night air flung,
That pleading voice rose calm and sweet
From woman's earnest tongue;
And Riot turned his scowling glance,
Awed, from her tranquil countenance!

11.

That Temple now in ruin lies,—
The fire-stain on its shattered wall
And open to the changing skies
Its black and roofless hall,
It stands before a Nation's sight
A grave-stone over buried Right!

12.

But from that ruin, as of old,
The fire-scorched stones themselves are crying,
And from their ashes white and cold
Its timbers are replying!
A voice which Slavery cannot kill
Speaks from its crumbling arches still!

13.

And even this relic from thy shrine
Oh, holy Freedom!—hath to me
A potent power of voice and sign,
To testify of thee.
And as I grasp it now I feel
A stronger faith—a warmer zeal.

14.

Nor all unlike that mystic rod
Of old stretched o'er the Egyptian wave,
Which opened in the strength of God
A pathway for the slave,
It yet may point the bondmen's way
And turn the spoiler from his prey!

Sixth month 28th, 1839.

MISCELLANY.

West Indies.

In looking over the publications of different Missionary Societies, just received from London, we have been interested in the religious influences of emancipation. It is very evident that the negroes are paying increased attention to religion, and the influence of the missionaries is increasing and their prospects growing brighter. We copy two or three specimens of intelligence. The first is from a Baptist missionary at Falmouth, Jamaica:

The Lord is condescending to bless me and the beloved people of my charge,—a pleasing addition of more than 200 members to the church a few weeks ago, is an earnest of an abundant shower. We have now more than 1000 candidates for church fellowship—800 children in our day-schools, and 2000 in our Sabbath schools—three chapels completed and paid for—a missionary and seven schoolmasters and mistresses supported by the church: and they will, now free, support me too, that is, if they are not again enslaven by cruel laws, which may God in his mercy avert.

A missionary of the London Society writes from Four Paths, Jamaica, in January last:

The past year has closed propitiously. For some weeks previous to its termination, there was evidently an increased spirit of attention to the word preached.

During the Christmas week brother Slatyer, Hillyer, Gibson, and myself, held continued services at the chapel here, and the neighboring Baptist chapel, and also at Porus; these services were well attended; our chapels were full, although in former years the week has been devoted to carousing. One of the members of the church remarked to me, "What a difference between now and former times! always holiday time they had dance and carouse; now when holidays come, the people all look for chapel instead; could'nt believe such a difference if me didn't see it myself."

Rev. John Hronby, of the Wesleyan Missionary Society, writes from Stewart's Town, Jamaica, Nov. 2, 1838:

"It affords me real pleasure to be able to report of the continued and increasing prosperity of God's work amongst us. Since the ever-to-be-mentioned first of August, we have witnessed a steady and pleasing advancement of the Redeemer's interests. Our congregations have materially improved both in numbers and respectability, and our societies have become proportionably larger."

Rev. H. B. Foster of the same society, Falmouth, Jamaica, Oct. 16:

We had at first some reason to fear that the partially unsettled state of the country would have a tendency to lessen the degree of religious feeling: but I am thankful that, with regard to our own people, this does not appear to have been the case. And now that peace and quietness again prevail, it is but justice to the members of our societies in this Circuit to say, that the good order maintained by them throughout was highly creditable to themselves, and satisfactorily encouraging to us, who are entrusted with their spiritual care.

In Falmouth a blessed spirit of hearing rests upon the people. Our Sunday morning and evening congregations have considerably increased; and on making up our numbers for September quarter, we find God has blessed us with an increase of members, and that sixty have been received on trial. The financial receipts have also advanced.

At Duncan's, where our congregations, as well as our society, is composed (almost entirely) of those who are just liberated from the shackles of slavery, we have still encouraging prospects of extensive usefulness.—The congregation has, within the last few months, been increasing, and in the course of the last quarter, sixty-eight have been received on trial.

From such statements, it is reasonable at least to infer that the character of the people is in a fair way to improve,—the surest pledge of ultimate success and prosperity.

The Population of China.

The following we select from a work by E. C. Wines, entitled, "A Peep at China, in Mr. Dunn's Chinese Collection:"

"The population of China has been variously estimated. Lord Macartney states the number of inhabitants at three hundred and thirty-three millions; Dr. Morrison at three hundred millions. It is well known that the learned doctor's own estimate was only one hundred and fifty millions, but he stated to Mr. Dunn, two years before his death, that he was then convinced that the highest number ever given did not exceed the true one.—Wherever the truth may lie, it is certain that every part of the empire teems with life. The whole policy of the government, and all the tendencies of the empire, that can at all bear upon the matter, are in favor of multiplication. Children are obliged to provide for the old age of their parents; and the want of offspring, who may pay the customary honors at the family tombs and in the hall of ancestors, is considered the most grievous of calamities. These are vigorous stimulants to marriage, and, coming in aid of the natural instincts of the race, leave fewer bachelors and maids in China than in any other country on the globe. The owners of slaves who do not procure husbands for their females, are liable to prosecution.—Three generations and more, often live under the same roof, and eat at the same board; a system of *clubbing*, which, by diminishing the expense of living, tends strongly to the increase of population. Again, the laws of the empire, and all the prejudices and sentiments of the people, are against emigration, which prevents that draining by means of which other civilized and trading nations are relieved of their surplus inhabitants."—*Boston Weekly Magazine.*

From the Evangelist.

John Ridge--the Cherokee Indian.

The newspapers announce the assassination of John Ridge, and Major Ridge, his father. Both these individuals were extensively known.—Ridge senior, called in his own nation and elsewhere Major Ridge, was a distinguished chief in the Cherokee nation; has frequently visited Washington, and was a man of uncommon ability and influence. His son John was educated at the Cornwall School in Connecticut, where he married a respectable white lady. She accompanied him back to his tribe, and is now, with her children, west of the Mississippi, at the late residence of her husband, Honey Creek, near the corner of Arkansas and Missouri.

John Ridge was about 38 years of age; was formerly a practicing attorney among the Cherokees; and at one time, president of the Senate of that nation. In the year 1832, he and Elias Boudinot, both Cherokees, visited this city, Boston, &c. and addressed several meetings on behalf of their nation. Those who saw and heard Mr. Ridge, will remember his gentlemanly bearing and stirring eloquence. At a subsequent period, Messrs. Ridge, father and son, were induced to cease their opposition to the removal of the Cherokees west of the Mississippi, and to become the warm advocates of that measure. Mr. Ross, and the party among the nation who opposed the removal, accused Major Ridge and his son of having been bribed to forsake what they considered the true interests of their people. And the sudden and ample means possessed by Messrs. Ridge seemed to evince that if not bribed, they had partaked largely of the 'loaves and fishes,' so bountifully scattered by our government to make the Cherokees willing to remove.

Since the removal of the Cherokees to the west of the 'Father of Waters,' John Ridge has been engaged in trade, and has visited this city two or three times, where he has purchased goods largely. His last visit was in May, when he paid for the principle part of his purchases in post notes of the United States Bank. He was accompanied by two young gentlemen of the Cherokee nation, who were also engaged in trade.

Both Major Ridge and his son were slaveholders! John Ridge outvied many of fairer complexion in his prejudice against skin of the African dye; and made himself somewhat ridiculous at the collation given on board the Great Western, at the first arrival of that steamer in this port, by some remarks he made in allusion to people of color, although his speech on that occasion was considered in other respects a specimen of eloquence. He was fond of distinction, wealth, and power—was pleased with rich apparel and ornaments—was jealous of his supposed rights; but was enterprising, possessed rare abilities, and seemed to be an affectionate husband and father.

Address to School Children.

It would not be proper for me to say much to you respecting the duties of your teacher. But there is one of their duties that I may speak of without impropriety; I mean watchfulness, or as children themselves often call it, in contempt, "watching." Boys and girls are apt to have very wrong ideas about this. They often think meanly of their teachers for watching over them, sneering at their faithfulness, and calling them 'spies.' Now this is altogether unjust. It is ungrateful. It is unworthy of generous children.

Your teachers are not at liberty to do as they please in this matter. There is an *obligation* resting upon them. They have a duty to perform; and that duty is to watch over you, and try to find out your faults. Do you suppose they do this just to gratify a mean curiosity, or for the mere sake of punishing you? I cannot think it possible that ingenuous children should entertain such a thought.—Would you like to have your parents cease watching over you? I am sure you would not; and yet you think it both hard and mean that your teachers should do the very same thing that you desire your parents to do. Is not this inconsistent? Is it not unjust? Is it not ungenerous? I pray you to consider this matter calmly. Think about it, look into it, examine it, pray over it, it is well worth your while to do so; it will repay all the attention you can give it.

Vigilance is one of the most important of a teacher's duties; but I can assure you it is not a pleasant one. On the contrary it is very unpleasant. It is a duty, therefore, as much as possible shunned by unfaithful teachers. What *they* desire is to see as little as they can, lest the faults of their pupils should give them too much trouble. If, then, you ever go to school to a teacher who is not vigilant, and who seldom sees or punishes the wrong doing of his pupils, you may be assured that he does not care much about your improvement, and that he loves his own ease more than he does your improvement.

What object, therefore, can a faithful teacher have in watching over you but your own good? Do you ask how you are benefited by his vigilance? Listen, and you shall be instructed. When you know that your teacher is watchful, and that there is hardly ever any mischief in the school that he does not in some way find out, this knowledge will make you watchful over yourselves. This is not mere opinion, it is a fact. I ask you confidently, if this is not so? if you do not know it to be so from your own experience? If your teacher's eye could always be at the same moment in every part of the school room and playgrounds, would there be any idleness, any fighting, any profaneness, or any other open violation of decency and order? You know full well that there would not—This is so much the case that school children themselves can sometimes greatly aid their teachers in correcting general faults by the appointment of committees of vigilance, &c. I have seen a very bad fault entirely driven out of a large school in this way.

Such is the effect of watchfulness even of school boys over each other. And will you indulge the thought that it is either hard or mean for your teachers to watch over you with unceasing vigilance? Let me entreat you to banish such a thought forever from your bosom. If ever you see this parental watchfulness opposed by your companions or hear it denounced as spying, or ridiculed as folly, do not I beseech you, join in such ungrateful and undutiful behavior. Have moral courage enough to defend the kindness of your teachers, even though all besides should laugh at you for what they may call want of spirit. You will respect yourselves the more for it, and so will those who laugh at you. Do not, as too many school children do, regard your teachers as hard masters rather than as friends, and for the time being parents. Do not suppose that their great object is to abridge your pleasures and cross your wishes, however they may sometimes think it necessary to do both. Do not feel as if they delighted in marking, remembering, and punishing your faults, though duty may sometimes require this at their hands. You ought rather to rejoice that they have the patience and the faithfulness to deal thus with you.

War.—The Sultan of Turkey has declared war upon the Pasha of Egypt, and commenced hostilities. The Pasha was once a dependant of the Sultan, and gradually became independent. It is supposed that Russia favors the Pasha, and France and England, the Sultan. Fears are entertained of a general war in Europe.

Medicine to Lend,

HARDY'S GENUINE ADHESIVE SALVE.

MR. HARDY would take this opportunity to inform the afflicted and the inhabitants of N. Hampshire generally, that he continues to prepare his adhesive salve as usual and offers it to the public on the terms above of medicine to lend. Hardy's adhesive salve is recommended with confidence for lame back, local rheumatism, pain in the side and breast, scalds, burns, and freezes, flesh wounds, bruises, sprains, broken bones, weakness in the joints, crick in the back, old sores, leg and hip complaints, cracked hands, draughts on the feet, ague in the breast, biles, corns on the feet, horse flesh when galled by the saddle or harness, and occasional sores of most kinds to which the human family are subject. As the proprietor will rely alone on the merits of his salve for testimony to sustain it, he will appropriate one twelfth part for the public benefit. The salve will come in rolls neatly put up, wrapped with a label containing full directions for using. All above a line drawn around the roll may be used at the proprietor's expense and the remainder returned in thirty days if not satisfied of its utility. Local agents have been appointed in many towns and will be in the towns through the State as soon as may be.—Medicine to Lend—test the genuine by the terms of sale. Prepared only by Samuel Hardy, sole proprietor, Cornish Flat, N. H., and by him sold wholesale and retail. Retail price 25 cts. per roll. A liberal discount to those buying to sell again. All orders, by mail or otherwise, will be thankfully received and promptly attended to. Orders by mail must be post paid. Mr. Hardy will not introduce to the public any certificates in favor of his salve, he will only request people as they prove it, to communicate the result to their neighbors.

SAMUEL HARDY.

Cornish Flat, June 15, 1839. 6mly

☞ *The above medicine can be obtained at the Book-store of I. S. Boyd, Concord N. H.*

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At the Sign of the Horse.

GREELY & MORRILL.

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AT THE GREAT 8

SOME of the FINEST and best STYLES of BONNETS that have ever been offered in this Market may be found at ESTABROOK'S,

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April 20. tf

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